

# THE AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

VOL. I.—NO. 37.

ONEIDA, N. Y., DECEMBER 7, 1876.

{ \$2.00 per year in Advance  
Single copies Five Cents.

## AMERICAN SOCIALIST. (PUBLISHED WEEKLY.)

JOHN HUMPHREY NOYES, . . . . . *Editor.*  
WILLIAM A. HINDS, . . . . . *Associate Editor.*  
F. WAYLAND-SMITH, . . . . . *Business Manager.*

Communications of special importance should be sent to the Editor at Wallingford, Conn.

Ordinary correspondence not relating to business matters, may be addressed to the Associate Editor at Oneida, N. Y.

All subscriptions, advertisements and business letters should be addressed to the Business Manager at Oneida, N. Y.

### TERMS:

Subscription price (postage included), \$2.00 per annum, always in advance.

Club Rate: Ten copies, one year, \$17.50.

Subscribers are specially requested to plainly write their names and their post-office address, including the town, county and State.

### TO ADVERTISERS.

The AMERICAN SOCIALIST will admit to its columns such unexceptionable advertisements as offer. It is our purpose to discriminate severely, and accept nothing which misrepresents or is calculated to mislead the public. The advertising which pays best in the long run, for all parties, is that which is perfectly truthful. In this particular we shall endeavor to work in the interest of our readers. We shall in no case include an editorial notice as part of an advertising contract. If we make any editorial mention of things advertised, it will be of our own free will.

Advertising Rate: Single insertion, ten cents per line, Nonpareil scale; eight words averaging a line. Twelve lines make an inch. Reduction for subsequent insertions. No charge less than fifty cents.

## THE ENLARGEMENT OF HOME.

### VII.

IN the last paper on this subject reference was made to the home enlarged as a family on the basis of spiritual unity, as the best means for insurance of religious instruction to its members. Dropping now the argument by which we have sought to deduce Communism as the legitimate practical result of the cardinal principles of Christianity, let us look more fully at the question in the above aspect; that is, assuming the need of religious instruction, which may be defined to mean, not mere teaching, but the use of all the means and influences proper to be employed in endeavoring to produce that certain spiritual state which is required by Christianity, let us inquire what is the best form of society to insure such instruction and to make that spiritual state not only possible at times in the members of society in general, but continuous and lasting? Can such religious instruction as is needful to this end, be secured in the man-and-wife family? Is that family with its surroundings and limitations favorable thereto? Can the spiritual influences which are necessary to make true, solid and enduring religious characters have permanent and increasing efficacy in a competitive state of society made up of such families?

Whence do those influences come? It must be admitted even by the cursory reader of the New Testament, that the chosen method of imparting religious instruction adopted by Christ and the apostles was not that of dogmatic indoctrination, not intellectual methods of conveying knowledge, but the invocation and reception of a divine afflatus. To ask for and receive the Holy Spirit was the mode of getting all good things in this line. Christ commissioned his disciples to preach his gospel among all nations, but explicitly directed them to tarry at Jerusalem until they were "endued with power from on high." And the gospel of which Paul was not ashamed, was not a creed, or a set number of articles of faith, but was simply "the power of God unto salvation;" and he says that his "preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power, that your faith should not stand in the wisdom of men, but in the power of God." The mode was spiritual as distinguished from intellectual. And most professing Christians agree in this, namely: that on the religious and spiritual side of their nature men are to be instructed, purified and elevated, by the working of the spirit of God upon their hearts. Though there may be wide difference in opinions, religious experience is in substance the same, as the following quotations will show. Jonathan Edwards, sternly Calvinistic in doctrine, attained a delightful conviction and sense of divine things, which, as he said,

often kindled into "a sweet burning in his heart." Even in the solitary places of nature he saw "the glorious majesty and grace of God in conjunction;" under the influence of the Divine Spirit, "the appearance of every thing was altered; there was, as it were, a calm, sweet cast or appearance of divine glory in almost all objects; God's excellency, his wisdom, his purity and love seemed to be in the sun, moon and stars; in the clouds and blue sky; in the grass, flowers and trees; in the water, and in all nature." Holding the view of a "divine, supernatural light immediately imparted to the soul by the spirit of God," he urged that "knowledge of spiritual truth cannot be derived from the senses, that it is wisdom descending from above, and that light shines forth in beams of communicated knowledge, only from the infinite fountain thereof." Theodore Parker, the best representative, perhaps, of the religious side of the Transcendentalism of New England, said: "The legitimate and perfect action of the religious sentiment is in its substance, love of God; its form, love of man; its temple, a pure heart; its sacrifice, a divine life. The end it proposes is to reunite the man with God, till he thinks God's thought, which is truth; feels God's feeling, which is love; wills God's will, which is the eternal right, thus finding God in the sense wherein he is not far from any one of us. The Divine Spirit incarnates itself in man. In the high hour of *religious visitation from the living God*, there seems to be no separate thought; the tide of universal life sets through the soul; man is at one with God, nature is transformed and becomes all eloquent of him." There seems little difference between these two men's experiences with the power of the divine afflatus upon them, if we may judge from these deep heart utterances, however diverse in many respects were their theologies.

Stirred into activity by the inspiration and labors of Edwards, in making a faithful application of these views of the immediate working of the spirit of God upon the human heart, there was developed during the first half of the last century in New England the remarkable work of Revivalism, so called, and which, since that time, has at various periods swept over the country like an epidemic, arresting, holding and transforming men with supernatural power. As on the Pentecostal days of Peter's preaching, thousands "were pricked to the heart" and overcome by the pouring out of the Spirit, and so wrought upon that their hard and selfish souls were converted to a state of melting tenderness and unselfish love, so, in these later times, through the invocation of the Divine Spirit, has pungent conviction been wrought in men, even in those who have joined themselves with a will to the leprous host of the Evil One, and have got scarred all over with wounds while doing battle for selfishness and sin, and a change has come upon them, well-defined and deeply-marked; terror and hope, penitence and faith have rushed together in their hearts and so wrought in conjunction that the result is the beginning of a new life, a life which would lead, if faithfully lived under the continuous influence of the afflatus under which it was begun, to perfect salvation in oneness with God.

What are some of the general facts of the history of these Revivals? This is the answer; whether we look at the great "awakening" in Edwards' time, beginning in 1734 and going on to the climax of its power in 1740, sweeping irresistibly from Massachusetts to the Carolinas, reaching and affecting persons of all classes and ages; or at the still more general one at the end of the same century, which reached its height in 1800, when, in a notable manner, from the child of nine to the septuagenarian, hearts were melted and converts made by tens of thousands, and which spread over every state in the Union; or, at the Revival beginning in Central New York in 1825, and continuing with more or less fervor and power for several years, spreading wider and wider till, in 1831, the whole land was moved, and which, beginning at the chief commercial centers where the spirit of the world and the whirl of competitive business are strongest, spread thence over the country, penetrating with one and the same influence all gradations of

society from the most unlettered to the most cultivated, manifesting itself in the counting-room of the merchant, the workshop of the mechanic, in the factory and the printing-office, the schools and colleges; appearing almost simultaneously in hundreds of cities and villages and reaching to the rural population as by contagion; or at the more recent and extraordinary Revival of 1857-8, extraordinary because of its origin among the people, the business men, and not in the use of the usual instrumentalities of church effort, and which spread from place to place throughout the country like a fire on a prairie, we find in each and all the same presence and power, the same Spirit operating in the same way among all; with a silent, simple, subduing, harmonizing and uniting power leading men to turn to God, and away from the hardness and selfishness of their previous lives to more of reverence and obedience, to brotherhood and love. No matter if in the majority of individual cases the effect was not lasting; it cannot be denied that though the history of Revivals shows their existence to have been somewhat intermittent, their effect upon the life of the people as a whole has been great and lasting, purifying from much of social and individual corruption, elevating the moral and spiritual tone, and originating moral and social movements which have for their object the higher weal of humanity. Thus the abolition of the slave-trade and the inauguration of the great missionary work of this century came as a sequence of the great Revival at the close of the last century. The Revival of 1825-1831, undoubtedly roused the nation and prepared it to see, as it began to do from that time on, the sin and curse of slaveholding, awakened it on the subject of intemperance, and on that of the injustice and selfishness of a competitive state of society, and gave an impulse to the socialistic movements of the next twenty years. And who can tell whether the nation could have borne the strain of the terrible trial of 1860-1865, which resulted in the destruction of slavery, and the overthrow of its rebellion, had it not been for the general awakening of conscience, and of a sense of responsibility to God which took place during the Revival of 1857-8?

All spiritual agitations have been followed by moral and social progress, as the history of advanced peoples abundantly testifies. The most natural questions which arise when looking at such spiritual and social phenomena, are, How can the continuous and lasting operation of these things be best secured? Why not have a perpetual Revival? Why not have the "sweet burning in the heart," of which Edwards spoke, all the time? Why not have the "religious visitation from the living God," which Parker tells of, as an abiding presence? Why not have the spirit of penitence and softness moving continually and melting those who need it? Why let business chill, and the fires of ambition sear men's hearts and make them hard and callous? Why, after a season of refreshing from the Lord, should men turn away to their farms, their merchandise, their politics and professional employments, lose their fervor and love of spiritual things, and grow cold and stolid, living in the dead forms of Sabbath service and in the spirit of week-day worldliness? Is there any thing in the present form of society, in the existing family institution and in that of private property to prevent a continuous Revival? Do we want an enlarged home and a large spiritual family to enable us to realize the idea of "the tabernacle of God with men," and of God *dwelling* with them? These things we will consider further hereafter.

J. W. T.

## RUSKIN'S COMMUNISM.

SINCE we wrote about the necessity of expanding the common-school system so as to secure not only intellectual education, but all needed home care, moral and physical, for every child, rich or poor, we have discovered that Ruskin long ago seriously proposed and urged the same extension of Communism in England. In his *letters to a working-man*, published in 1867, under the title *Time and Tide*, p. 77 (American Edition),



he says, referring to a passage in one of his books published fourteen years before :

"At the close of it is this sentence, of which I solemnly now avouch (in thankfulness that I was permitted to write it) every word : 'Finally, *I hold it for indisputable, that the first duty of a State is to see that every child born therein shall be well housed, clothed, fed and educated, till it attain years of discretion.* But in order to the effecting this the Government must have an authority over the people of which we do not now so much as dream.'

"That authority I did not then endeavor to define, for I knew all such assertions would be useless, and that the necessarily resultant outcry would merely diminish my influence in other directions. But now I do not care about influence any more, it being only my concern to say truly that which I know, and, if it may be, get some quiet life, yet, among the fields in the evening shadow.

\* \* \* \* \*

"The reviewers in the ecclesiastical journals laughed at [what I said formerly about the duty of bishops] as a rhapsody, none having the slightest notion of what I meant (nor, indeed, do I well see how it could be otherwise !). Nevertheless I meant precisely and literally what I then said, namely, that a bishop's duty being to watch over the *souls* of his people, and give account of every one of them, it becomes practically necessary for him first to give some account of their *bodies*. Which he was wont to do in the early days of Christianity by help of a person called 'deacon' or 'ministering servant,' whose name is still retained among preliminary ecclesiastical dignitaries, vainly enough ! Putting, however, all question of forms and names aside, the thing actually needing to be done is this—that over every hundred (or some not much greater number) of the families composing a Christian State, there should be appointed an overseer; or bishop, to render account, to the State, of the life of every individual in those families; and to have care both of their interest and conduct to such an extent as they may be willing to admit, or as their faults may justify; so that it may be impossible for any person, however humble, to suffer from unknown want, or live in unrecognized crime;—such help and observance being rendered without officiousness either of interference or inquisition (the limits of both being determined by natural law), but with the patient and gentle watchfulness which true Christian pastors now exercise over their flocks; only with a higher legal authority of interference on due occasion."

#### CO-OPERATIVE PROGRESS.

From the London Co-operative News.

Any studious mind looking back for the last thirty or forty years, and contemplating the course of social events, cannot but wonder with admiration at the progress made in social and political science, and the prospects opened and opening to the industrious poor of the land ! Time was when the producers of physical wealth stood, in relation to capital, as the thing of purchase and command, with as little social and political freedom as the horse or the hound. Class-laws bore heavily on the toiling poor, and wealth alone had power. Industry was ignoble, and political and magisterial power a monopoly in the hands of, comparatively speaking, a few privileged men. How greatly has this state of human bondage been ameliorated by the progress of the last forty years ! And how hopefully does the expanding mind and unfettered man look into the future for still further progress, the science of society equalizing and humanizing the should-be-one family of man. It is not forty years since the "Dorchester laborers" suffered penal servitude for assisting in the inauguration of trade societies, and hundreds of industrious men were imprisoned and transported for bearing the name of "Chartists," and asking for that which now may be said to have become the common privilege of all. Friendly-society laws, trade-union laws, limited liability laws, had no existence, the poor having no protection against societarian frauds. Indeed the joint-stock acts had no provision against the misdoings of fraudulent members, as the shareholders of a firm were considered to be irresponsible toward each other, the theory of the then law being, that "a member could not rob himself." Coöperation existed only in the minds of the benevolent, and its humble propounders were looked upon as worse than Utopian visionaries, the most disreputable motives being attributed to all they did and said in the work of humanitarian progress. They were denounced as skeptics in religion, levelers in politics, and as destructives in all that was good in our social economy. The venerable founder of infant schools and developer of modern coöperation—the late ROBERT OWEN, of Lanark—was hunted through society like a wild beast, and narrowly

escaped murder both at Worcester and the Potteries. Such was the insecurity of the trade-position of all working men, that to have the courage to be a "Socialist" or a follower of the good and benevolent OWEN was to bring down on the head of the honest and fearless worker a denial of employment and the consequent want and ruin of his family. Hundreds have thus suffered whose names will never appear again before those who are now commencing to garner the harvest from the seed which these early coöperative martyrs have sown. Wealth in those days was cruel and obstructive. In the vanguard of progress, few appeared who were not "hewers of wood and drawers of water, and of those few none, perhaps, now remain."

To the intelligent coöperative mind there is no limit to the progress of humanity. The fraternity of ten today may become a thousand to-morrow. A coöperative village may develop into a town, and a town into a nation. The child is born. Why then doubt of its maturity? Certainly, coöperation is but in its infancy; but the infancy bears the signs of robust health. The distribution of wealth is well mastered; and coöperative production is steadily progressing. But who will undertake to develop a system of society, in which the *consumption* of wealth shall be fairly shared by all? Ay, "there's the rub!" But who will assert that such a consummation, "so devoutly to be wished" is an impossibility? In the institutions of the Shaking Quakers of America the consumption of wealth is fairly shared by all; but their restriction on the increase of population, if universally applied, would make their system a fanatical death-blow to the world. Cannot a fair share of the consumption of wealth become systematized without the system being made unnatural, is a question to be solved by modern coöperators. No matter how speculative; no matter how Utopian; that question must be solved; and modern coöperative societies must come to the front and solve it. Produce wealth they can; distribute wealth, they can; but to obtain a fair and equal share in the consumption of wealth, is not their present privilege.

To this end a foundation principle should be enunciated, not so much as a dogma, as of a starting point for further inquiry and discussion. As before stated, MR. OWEN founded his "new state of society," in which there should be no crime, no ignorance, no unsupplied physical want, and no uncharitableness, on the educational basis, that the character of man was formed for him, and not by himself. Certainly, on this metaphysical basis, he developed a "science of society," in which all the details of communistic life were elaborated, placing the government of the institution in the hands of the elder members, according to the seniority of age, still limiting that age to the soundest and most undecayed period of human life, giving to extreme old age a decline of perfect freedom, ease, contemplation, and comfort. Such was MR. OWEN'S "social system" when perfected and freed from present competitive society. But to arrive at this point present coöperation is required as a transition between the old and the new state of human life. Indeed the whole struggle lies in this transition; but whatever the result, as a hope, as a purpose, no good man can have a greater object for ambition, or a more noble subject for research.

To commence this great inquiry, suppose it be laid down as a premise that, in the production of wealth, in the distribution of wealth, and in the consumption of wealth, the coöperative experiment, morally and physically, should be perfectly self-supporting; that is self-supporting to such an extent as the productions and labors of a temperate climate and home education will permit. To this end there should be a union between agriculture and manufactures—land and the arts of life going hand-in-hand. Under present circumstances political economy would lay down the principle that a *division of labor* is indispensable in the production of wealth; that is, that the man who pointed the pin should not make the head, rapid production requiring two pairs of hands to fashion that one small article. Hence the union, in one man, of the capabilities to till a field and to make a machine is considered an impossibility, at least is considered an undesirable amount of skill in the person of one worker. But all this is simply conventional and local, immense capital in the hands of a few private individuals and manufacturing firms, whose interest is confined to special productions, making a division of labor indispensable in their competing trades, and the necessity of a one-skilled man all that is commercially required by them. Among the home-workers of the rural parts of Switzerland this is a condition of labor never thought of, and never required. The man who makes the watch

tills the field; and the rough, healthy agricultural work of summer gives place to the skilled and delicate handicraft of winter. Why should not this combination of skill and labor take place in a coöperative self-supporting community? Why, indeed, should not the seasons of the year develop their own character of labor? And why should not the same pair of hands that fabricate in a mill plough in a field? An English tailor often makes a good American farmer; sometimes better than his trained agricultural neighbor, who has something to unlearn in his new home. Thus it might be proposed that, in the building of a new coöperative mill or other manufactory, the site be secured where abundance of good land might be obtained for the full supply of all the agricultural wants of the workers, and dwellings erected suited in every particular to the character of the undertaking. In this coöperative village, in addition to the factory workers, handicraft members might be called in, equal to the supply of all the wants of the community, in shelter, clothing, and most of the useful articles of domestic life, yet all taking part in the agriculture and horticulture of the institution. Thus would the germs of a self-supporting colony be sown, and the great evils of a fluctuating old-world trade to some extent be avoided. The factory produce of the members might be devoted to external sale, and thus bring back returns in old-world money, to meet the current taxes of the Queen and the country, and to purchase articles impossible of production at home. Money, for their own internal use, might be made in abundance by their own bankers; and thus another step might be made toward a perfectly new state of social existence; a state in which competition and individual rivalry would have but small room to exist. In this there is nothing Utopian; nothing but what might be realized by present coöperative capital. All that is new over present doings is the proposed union of manufactures and agriculture, and the requirement that the skilled worker should, occasionally, turn his hand to unskilled labor. This would be a pleasure, instead of a task,—a source of health and enjoyment in the place of one course of monotonous factory labor. The worker would assimilate himself with all nature; and, as the seasons came round, he would meet the requirements of God with the honest work of man.

MILLWAY VANES.

#### THE USES OF A LANDED GENTRY.

From the London Pall Mall Gazette.

MR. FROUDE'S lecture at Edinburgh on the uses of a landed gentry deals with a subject which is oftener, perhaps, in men's thoughts than on their tongues. What is to be the future of this important class of society against which at the present day so many prejudices and so much speculation are arrayed? Both the spirit of democracy and the spirit of communism, essentially distinct from each other, though of course often working together, are hostile to this order; while, on the other hand, the benefits which it confers on society are often represented as weighted with very heavy drawbacks, and are sometimes denied altogether. Aristocracy is certainly on its trial; and, as in England aristocracy is territorial or nothing and includes both gentry and nobility, we may regard Mr. Froude's lecture as referring to the whole body.

Mr. Froude seems to see two separate securities for its prolonged existence. First of all, while the position of a country gentleman retains all its present attractiveness, it will be an object of ambition to the *nouveaux riches*, who, as they hope to be country gentlemen themselves, will naturally desire to save the order from extinction. Hence a combination between the moneyed and the landed interest, too powerful for socialism to contend with. As long as men continue to grow rich by commerce—so long, in other words, as the prosperity of this country lasts—so long will this security continue. And landed estates will be regarded as a luxury of the rich, possessing an artificial value like pearls and diamonds, and not to be submitted to the rough test of utility. The second security lies in the due discharge of its duties by a landed gentry. But whether this security would continue after the first had disappeared, or whether the validity of the first depends on the existence of the second, is not very clearly explained to us. Whether the law of supply and demand would suffice for the conservation of large estates if proprietors in general were careless of the duties attaching to them is a question which Mr. Froude omits to answer. And it is needless to say that it is one of very great importance. If the landed aristocracy of this country can be kept in their place by economic laws only, moral ones become of less substantial importance. The mere fact of the land changing hands is nothing. When a com-



mercial millionaire buys the estate of some ruined aristocrat he does not buy the land only but the "position" too. He may not realize all this part of his purchase at once; but his children will; and thus the class will be perpetuated with very little change in its traditions, its influence, or its social power. The new man is absorbed into the class and presently becomes a part of it; and if this process is to be sustained exclusively by the operation of an economic law, there need be little anxiety (on this score) about the fulfillment of duties.

The permanence of our landed gentry probably depends on a combination of these two conditions—the economic and the moral. Without the first, the stream of gold which now runs between commerce and aristocracy would be dried up. Without the second, public opinion would gradually be alienated from the gentry, who would in course of time share the fate of the French aristocracy, though by peaceable and lawful means. They would be gradually elbowed out of all their provincial jurisdiction, and out of most of their proprietary rights; and, finding at length that their position had lost all its charm, would probably be glad to evacuate it. This, we apprehend, is what Mr. Froude means. And to say that, as long as the landed aristocracy is supported on the one hand by the social ambition of the commercial class, and on the other by the merited respect and gratitude of the agricultural class, so long will it continue to flourish, is no very hazardous prediction. The question remains, how far our landed gentry in general merit Mr. Froude's description of them; whether in England at the present day they are fulfilling the function on which their stability depends or whether any change in our land laws would enable them to discharge it better. The picture drawn by Mr. Froude of a well-managed large estate is probably correct enough. But he has been charged with leaving out of sight the other side of the shield—namely, the large ill-managed estate, or one eaten up by mortgages, the owner of which is able to do just as little for either his tenantry or his laborers as the petty land-owner with whom Mr. Froude contrasts him. The charge, however, is not quite fair to Mr. Froude, who does not leave out of his calculations the effect of spendthrifts or absentees. But, on the whole, we are to infer that, making all allowance for the injurious influence of such men, they deduct less from the beneficial effects of landed property than would be lost by the substitution of small proprietors for large. Small landed properties of a thousand or fifteen hundred a year do not make the owners rich men. They are, in fact, usually the reverse; and Mr. Froude sets the almost necessary poverty of the one against the accidental poverty of the other.

It is not, however, by a few specimens of well-managed ducal estates with incomes counted by hundreds of thousands that the English system is to be judged. What is the condition of the tenantry and laborers on an ordinary country gentleman's estate of from five to fifteen thousand a year? That is the main question; and our own opinion is that country gentlemen have no reason to shrink from it. By those philosophers who see in the kindest and most liberal relations between landlord, farmer and laborer the remains only of a degrading system which is fatal to manly independence, this test will, of course, be rejected. But the great body of the public would accept it at once. And the result of any general inquiry would probably be to strengthen and not to weaken the position of the English country gentlemen. On the subject of our land laws Mr. Froude is a little obscure. He thinks that the encouragement given by the present law to the perpetuation of estates in the same family is a great incentive to purchasers, because the majority of these desire rather to found and perpetuate a family than to make any commercial profit. It is a nice question whether this consideration promotes the sale and purchase of land more than entail and primogeniture restrict it. But no doubt there is this much to be said, that the purchaser of an estate, who buys it only for his own lifetime, will naturally care less for his reputation in the neighborhood or the name he leaves behind him than one who buys it under the influence of the hereditary principle, and means it to be the home of his descendants. Yet so nicely balanced are all the arguments on the subject that against this last consideration we have to set the counter one—namely, that the purchaser of an estate who means to have it sold at his death may have a stronger inducement to spend money on it than if he had bought it only for the purpose of making an elder son. Thus the soil would be a gainer at all events, and it is a question whether both farmer and laborer would not profit by the same process in the long run as

much as they would through the operation of a moral influence. At the same time, *ceteris paribus*, it is to be preferred that the relations between the various members of the landed interest should be softened and sweetened by the exercise of kindness and generosity. And perhaps, after all, this is about the nearest approach to a positive conclusion that we can reach.

#### PROGRESS AT THE INDUSTRIAL WORKS.

{ Industrial Home,  
{ Springfield, Vt., Dec. 4, 1876.

EDITOR AMERICAN SOCIALIST:—Accept our thanks for the kind interest you have taken in our social experiment; and especially for the letter of Mr. Hinds, printed in your issue of Nov. 9, with its timely suggestions on book-keeping. We have already acted on them; and have commenced keeping a careful account with each article that we manufacture, so that we may know its exact cost at all times.

The experience which our members have gained in doing mechanical work since we commenced, enables us to produce many of our goods at half the cost for labor that was required in the beginning; and a change from wages by the day or week to piece-work, or a fixed price for each piece of work done, makes a further reduction in the cost, in many cases. We have also adopted a plan of regulating the price paid for labor by the income from the business, which we think could be introduced into all manufacturing establishments to advantage, especially in dull times, enabling them to continue running and keep their help employed without loss, instead of stopping.

We fix upon the wages to be paid each person employed, provided the income from the business will pay these wages and all the other expenses, including a fair compensation for the use of the capital employed. But if, when an account of stock is taken at the end of six months, the business will not pay these wages and all other expenses without loss, then the wages for the last six months are reduced, *pro rata*, to an amount which the income from the business can pay. This guarantees the capital against loss, and keeps the laborers constantly employed at wages as large as the business will afford, with an assurance of full wages whenever the business will warrant it. And if the wages were advanced above par in prosperous times, on the same plan as that by which they are reduced in dull times, it would prove much the fairest and most satisfactory manner of employing labor. It would make each laborer interested in the success of the business and do much to prevent business panics and depressions. It is true this plan places the pay-days six months apart, as no manufacturing establishment could afford to take stock oftener than once in six months; but a portion of the wages can be paid from time to time, reserving enough till the time of final settlement to cover any contingency likely to arise.

Labor will produce all that we need, and the more we work the more we shall have. But if we stand idle we shall be deprived of all those things that we could have produced with our labor had we been employed; and a social system that does not give all an opportunity to work when they wish to, and to enjoy the fruits of this labor, is a failure, and should be changed or improved at once. All who feel an interest in the welfare of their fellow men should inquire how this great evil can be remedied, and having found a feasible plan, should unite in an effort to introduce it and prove its efficacy.

We feel convinced after an experience of some length that coöperative homes combined with coöperative farms and factories, well organized upon a practical plan, will provide all those persons who are sufficiently advanced mentally and morally to be fit members of such a home, with constant employment at remunerative wages. They can have all that is needed to make them comfortable and happy in this life. Communism will do the same thing more perfectly for the very few who are fitted for it, but the number of those who are fitted for Communism is too limited at present to enable it to afford much relief for the masses. It is in advance of the age in which we live. Coöperation in establishing a home and a business for ourselves is as far as men are fitted to go in this direction at the present time; and only part of the people are fitted for that. Those who are too selfish or too ignorant must be left in outer darkness, and suffer until they are sufficiently improved for something better.

The great difficulty in establishing a pioneer Home of this kind, in the outset, is in obtaining the requisite capital to fit it up and organize the family. The members must have time to gain experience in the business, and an acquaintance with each other, before it is reasonable to expect that they could do business at a profit.

But the large saving made in the expense of living and in the loss of time now spent in idleness because no work can be found, and from numerous other sources, would soon make them rich and prosperous and surround them with a thousand comforts at their home which the rich could not obtain elsewhere. When this has been done as it may be and *must* be done, demonstrating that it will pay pecuniarily much better than ordinary business investments, there will be no lack of capital to found such establishments by the hundred, and the best young people in the country will offer themselves by thousands to occupy and operate them.

Notwithstanding the money obstacles we have met at the Industrial Works, such as pioneers in new enterprises are destined to ever meet, I feel confident we shall ere long be able to show such pecuniary success as will satisfy all of the practicability of the plan and its ability to do all that we claim for it. Yours,

JOEL A. H. ELLIS.

#### CO-OPERATION.

EDITOR AMERICAN SOCIALIST:—Nearly thirty years ago, I became the stated supply of the North Sangamon Presbyterian Church, in Menard County, Ill. One large family, or rather, seven or eight branches of a certain family, prospered in all respects above others. At an early day in the history of Illinois, the parent couple—Kincaid, by name—with some ten or eleven children, had left Kentucky and made their way to the northern part of the then large county of Sangamon. Selecting a choice body of land, the patriarch, with his busy, economizing wife and well-trained children, pitched his tent among deer, wolves, wild geese, ducks and prairie chickens. As their children grew up, they practiced a system of coöperation more radical, and as it embraced fewer members, more perfect than that of Rochdale, in England, or those recently trying to imitate it in America. As one after another married, all would join in building a dwelling, barn, stables, fences, breaking the sod; and in a word, preparing a snug, cheerful home for the new couple to start encouragingly. As jobs of work turned up in their history, all, or as many as were needed, combined to do them; never entering a single charge for the work. As from their birth they had grown up too kindly related around the same family hearth to ever admit for a moment the idea of direct and individual compensation for mutual aid, so did they and—as I am happy to infer—so do they continue to this day. While the parents have passed away, their children and grand-children of two or three generations are reaping the rewards of the coöperation which they taught. Indeed, but for the evil inventions which a civilization—falsely so-called—has sought out, such mutual aid would not need to be taught. It is childlike, simple and natural.

Maintaining genuine Communism in the parent family and departing but little from it, as other branches were formed, this group, as has been indicated, prospered beyond others about them; not merely in the gain of wealth, but in the enjoyments of education, culture and social refinement. This too, was accomplished, not as is usual, by severe toil and parsimony, by filching from the poor the half of their hard earnings, nor by unjust speculations; but by an easy, economical and enjoyable system of productive labor. Why, then, may we not in smaller and in larger families go and do likewise?

To the above, I am happy to add, that a year or more ago, a Guild coöperative society was organized in this city (Nashville), which has through the hardest times stood its ground, and was visited a few days since by Dr. Worrall, who, delivering two able lectures, has imparted new life to the body and converted quite a number to its principles. But moderate use of an average quantity of brains is needed, especially with the splendid success of Rochdale in full view, to ensure accessions to these hopeful associations. The time is at hand to transform our competitive swords and spears into the peaceful and prosperous plow-shares and pruning-hooks of coöperation.

It is fondly expected that in this educating city of rocks—this Oxford of the South—we shall ere long enlist thousands to share in all the blessings of mutual, equitable, and highly-improved living. Then will the Gospel be freed from the shackles of mere form, and warm into real life legions who have been in a longer and much deeper sleep than Rip Van Winkle's.

W. PERKINS.

Nashville, Tenn., Nov. 28, 1876.

SINGULAR PROPERTY OF TOMATO LEAVES.—"I planted a peach orchard," writes M. Siroy, of the Society of Horticultural



ture, Valparaiso, "and the trees grew well and strongly. They had but just commenced to bud when they were invaded by the curculio (*pulgón*), which insects were followed, as frequently happens, by ants. Having cut some tomatoes, the idea occurred to me that, by placing some of the leaves around the trunks and branches of the peach trees, I might preserve them from the rays of the sun, which were very powerful. My surprise was great upon the following day, to find the trees entirely free from their enemies, not one remaining, except one here and there where a curled leaf prevented the tomato from exercising its influence. These leaves I carefully unrolled, placed upon them fresh ones from the tomato vine, with the result of banishing the last insect and enabling the trees to grow with luxuriance. Wishing to carry still further my experiment, I steeped in water some fresh leaves of the tomato, and sprinkled with this infusion other plants, roses, and oranges. In two days these were also free from the innumerable insects which covered them, and I felt sure that, had I used the same means with my melon patch, I should have met with the same result. I therefore deem it a duty I owe to the Society of Horticulture to make known this singular and useful property of the tomato leaves which I discovered by merest accident."

## AMERICAN SOCIALIST.

THURSDAY, DECEMBER 7, 1876.

Persons who send us manuscript and desire to have it returned in case it is not published, must in each instance mention at the time it is sent that it is to be returned, and must inclose to us sufficient money to pay return postage. Unless this be done we cannot undertake either to preserve or return it.

### CRITICISM NOT A CURE-ALL.

THE writer of the review of our pamphlet on "Mutual Criticism," which appeared in the editorial columns of the *New York Tribune*, headed his article "The Criticism Cure," and compared the new medicine "to water, mud, whey, cider, red-pepper, galvanism, hunger, cundurango, and all the other things which people have at different times set up as cure-alls." In this and other ways he strove to make a funny article and succeeded tolerably well. To this we make no special objection. If persons for the sake of being facetious choose to misrepresent and exaggerate, that is their privilege; but it is also the privilege of others to call attention to their misrepresentations and exaggerations, as we do in the present instance.

The *Tribune* writer represents that criticism as a health-agent is the main idea of the pamphlet, and one might suppose, from aught that appears in his review, that "the Criticism Cure" is the title of this new work. Now if any one will take the trouble to examine it he will find that of its ninety pages of reading matter only eight, or less than one-eleventh of the whole number, are occupied in discussing the relations of criticism to hygiene. The main object of the work is to commend "Mutual Criticism" as a means of moral and spiritual improvement, which was the object "the Brethren" of the Andover Theological Seminary had in originating the practice. This is shown by the most cursory review of its pages. The system had a missionary birth, and as the pamphlet says, "was the product of the purest devotion" of Congregationalism—of its "era of martyrdom." It was introduced among the Perfectionists at Putney during "a year of revival," and for the purpose of personal improvement. Criticism was applied at first only to faults of character, and that has ever been its chief application, as the pamphlet abundantly shows. Its application to the cure of disease has been comparatively unimportant and incidental. We are glad to have this feature of the system appreciated, but object to its being magnified into undue proportions.

We have never set up any such claims in its behalf as the *Tribune* writer leads his readers to suppose. Indeed, the pamphlet expressly disavows any claim that criticism is an "all-healing medicine," and contents itself with modestly saying that we have "seen it used with the best effects in many instances of sickness." It is further to be observed that the pamphlet does not in any way set up criticism in opposition to the ordinary medical systems. The advocates of the special curatives of which the *Tribune* speaks are generally exclusive and profess to cure all manner of diseases. Many of them utterly denounce the regular physicians and their methods. Nothing of this last appears in the pamphlet. The Community which published it has two physicians of the most orthodox school, and is also on good terms with the new schools of medicine. The *Tribune* writer calls attention to the fact that in the case of diphtheria, ice was used in

combination with criticism, and seems to regard this as an evidence of inconsistency. It should be taken as proof that we are not exclusives—do not claim that criticism is an all-healing medicine—but have sufficient breadth of view and liberality to use any and all other health agencies. We regard Criticism as a very effective hygienic agent, and quite sufficient in many cases of sickness; but we are entirely free to avail ourselves of all the wisdom of the medical fraternity. We have made great use of ice in diphtheria and of the Turkish bath and quinine in fever and ague, and of other agents in other diseases. The most we claim for criticism as a health-agent is that it is an excellent preparation for any medical treatment that may be required. We fully believe the physicians of all schools would find it an invaluable auxiliary. If a physician should prescribe to a patient moderate daily exercise, or the thorough ventilation of his room, no one would suspect him of setting himself up in opposition to all medication, or proposing a new "cure-all." No more should it be thought out of order for one to prescribe criticism to a patient as an excellent condition for the best operation of medicine and as a possible substitute for it in some cases. We are quite certain that many wise physicians, and men of good sense generally, entertain the idea that a sharp criticism would often be the most effective medicine that could be given, especially if it could be brought to bear in a way to break up bad habits. Every body knows that many diseases have their origin in bad habits, which is the basis of the idea in the pamphlet which the *Tribune* reviewer specially attempts to ridicule, that "disease originates in the spirit."

THE Icarian Community now have an organ of their own, Jules Leroux, editor of *L'Etoile du Kansas* (the Star of Kansas), having removed to Icaria and taken his paper with him. Its title is to be changed to *L'Etoile du Kansas et de l'Iowa*. The first No. contains a review of the letter on the Icarian Community which appeared in the *AMERICAN SOCIALIST* of Sept. 28th.

### TWO SIDES OF ENGLISH SOCIETY.

THE articles entitled "Co-operative Progress," and "The Uses of a Landed Gentry," which will be found on another page, give us the advantage of viewing English society from its opposite points. On the one side we see the leading Coöperators, with their more than a million of followers, urging forward to a reorganization of society in which not only shall the production and distribution of wealth be managed without competition, but in which its consumption and personal use shall be fairly shared by all. These men do not seem to realize that what they are groping after is exactly the Communism which we are advocating. Yet that is evidently the fact. They find that by united effort they can easily procure a satisfactory income, but having procured it, they naturally want to educate themselves and enjoy it equally, and in each other's society, instead of continuing in the chilly isolation of their small homes. Mr. Vanes' allusion to the Shakers and to Owen's theories shows that this is his idea. He says plainly that present Coöperation is only a transition between the old [or competitive] and the new [or Communistic] state of human life. The exchange or rotation of labor which he discusses is what Communism practically allows and encourages. In it the education and development of the individual take precedence of his abilities as a mere money-maker in determining his career. Mr. Vanes is quite right in seeking for the establishment of "a perfectly new state of social existence." There are so many defects in the old one that it is scarcely worth while to try to patch it up.

While the co-operators are tugging away at the solution of these social problems with all the vigor of a young enthusiasm, the aristocracy, on the other side, becoming more and more sensible of the convulsions of society under it, and getting at length an inkling of the direction in which progress is pointing, is forced to ask itself what right it has to exist. For the first time it ponders the question whether it is useful enough to be tolerated in the new order of things, and its solicitude and uncertainty on that point, as portrayed by the *Pall Mall Gazette* in its comments on Mr. Froude's Edinburgh lecture, are quite amusing. Although the writer's leanings are evidently aristocratic, he confesses that the arguments are very evenly balanced. His hope is that there will be enough who newly acquire wealth by commerce and invest it in estates, to keep whole the ranks of the landed gentry. "Aristocracy," says he, "is certainly on its trial," and he looks to the selfish ambition of the unorganized money-makers to uphold the position of the country gentleman, even though the

verdict at his trial shall be against him. Whether this bolstering up of the aristocratic courage has any foundation in a knowledge of the forces which are at work in society, time will show. It is at least evident that Socialism, like Spiritualism, has acquired such a momentum that its claims can no longer be serenely ignored, either in Europe or in America. It will have to be studied.

COMMUNISM may be regarded simply as the flower of the modern system of insurance. It is the crowning, comprehensive safeguard, not merely against the destructive inroads of the elements upon a man's goods and chattels, but against innumerable other ills of which the insurance companies take no cognizance. For instance, Communism undertakes to insure its policyholders against *narcotism*. It offers the charm and variety of improving society as a constant social stimulus which will not only take the place of tobacco, opium and tipping, but will make them seem miserably poor and gross as ministers of happiness. It is because there is such a pitiful scarcity of the elixir which vital, magnetic society generates, that men seek to dull the cravings of their hearts with wine and tobacco. The universal demand for an invigorating and gladdening social life far exceeds the power of the dwarfish home to supply. Hence men resort to club life and hotel life, and strive to obscure the consciousness of their social poverty and hunger with artificial stimulants. What is wanted is strong, buoyant and permanent society which shall surround a man with life like the waves of the sea. If he has this he can truly say to his pipes and his bottles, as Job said to his friends, "miserable comforters are ye all."

The power of Communism to secure persons from narcotism has been fully tested, and its success justifies us in warranting it as the easiest and surest means of cure yet discovered. Fifty men who were strongly addicted to the use of tobacco have, in a Community, by their mutual resolution and sympathetic support, been emancipated at a blow. The saying that "in union there is strength," is as true of moral as of physical power, and the men who are waging a hopeless single-handed warfare with the tobacco habit, and the opium habit, must look to combination for their salvation. That is the coming cure-all.

Get ready as soon as you can to insure in Communism. This is the only form of insurance that is at all adequate to a man's needs. It covers not only Spenser's list of dismals,

"Feare, sickness, hate, losse, labor, sorrow, strife, pain, hunger, cold that makes the heart to quake," but all other "ills that flesh is heir to." If you cannot take a policy in this insurance now, you can be preparing yourself to do so at some future time.

THE *Tribune* prints a rather sensational story of a man by the name of Dunning who was found dead the other day in "the wilderness in Madison county," N. Y., with three panthers lying by his side. Being fond of hunting and having always noted a sad deficiency of game in Madison county, we should like to know precisely where this "wilderness" is located, in which panthers and such animals abound. Will the *Tribune* geographer please enlighten us?

THE telephone or sound telegraph promises to revolutionize the business of telegraphy. In some late experiments made by Prof. Bell, on a line between Boston and Salem, a distance of nearly thirty miles, conversation was carried on between these two points; the voice being easily recognized. The line was then extended to a distance of nearly one hundred and fifty miles, and still the voices could be distinguished. Whispering at this latter distance could also be heard, but not understood, from lack of battery power. Finally a telegraphic or telephonic circuit was made of two hundred miles, and the voices were heard but not understood, as the battery was only intended for a circuit of twenty miles. We may yet carry on conversation between New-York and San Francisco!

A STORY is told in some of the papers, of a congregation in Manitoba which became divided into two factions, each of which held a session and elected its own minister. Unfortunately there was but one church; and so one party took possession of the chancel, and the other of the body, and carried on their devotional exercises simultaneously, with an effect which is described as somewhat confusing. This reminds us of a transaction which took place between two of our acquaintances in post-academic days. A. and B. were chums,



and occupied separate beds at each end of their common room. One day A, being tired of the species of communism which prevailed, drew a chalk mark across the middle of the room, and informed B. that thereafter the space on either side of the line belonged to each of them separately, and that each might do what he pleased within his own territory, but must not encroach on that of the other. "Very well," said B. who did not relish the arrangement, "I will practice the piccolo on my side," which he did, with such effect that the dividing-line was erased the next day by mutual consent, and affairs returned to the *status quo ante bellum*. We fancy the Manitoba brethren will settle their difficulty in a similar manner, after a short trial of their new method.

THE new South Carolina legislature seems to be trying an experiment similar to the foregoing, the result of which we await with interest. How long two different sets of members can occupy the same Legislative Hall, and enact antagonistic measures simultaneously, is a problem, the solution of which we shall not attempt, but will leave to time. Possibly they will wear one another out with talking, and share the fate of the Kilkenny cats of historic memory, leaving a bereaved country to mourn their loss.

### THE NORTH AMERICAN PHALANX.

The Test Experiment of Fourierism—its Conditions of Success—Why did it Die?

[Editorial Correspondence.]

{ Old Phalanx Site, near  
Red Bank, N. J., 1876.

NEXT to Brook Farm the North American Phalanx has attracted the most attention of all the experiments of the great Fourier epoch. The author of the "History of American Socialism" says it was "the test experiment on which Fourierism practically staked its all in this country." I had visited this place nearly a quarter of a century ago, when the Phalanx was at its highest point of prosperity; and I was anxious to make a second visit ere the old phalansterian landmarks were removed; but I have to confess that my interest was akin to that which prompts one to make long journeys that he may view the ruins of an ancient city, in whose deserted streets busy trade and thrifty commerce and all the arts once flourished. And

"Here as I take my round  
Remembrance wakes with all her busy train,  
Swells at my breast, and turns the past to pain."

Still this is far enough from being a "Deserted Village." Most of the old Phalanx houses are standing, and the old phalanstery itself is occupied by tenants. There are several smaller dwelling-houses which are inhabited. The Bucklins, father and son, carry on here a large canning business—putting up scores of acres of tomatoes and other products, raised by themselves and their neighbors. There are still well-cultivated fields and thrifty gardens, and it would be untrue to say that only

"Half a tillage skirts its smiling plain."

Take away the large building three stories high and 150 feet long, with a wing of the same length, once the home of a hundred phalansterians, and there would be little to suggest to the passer-by the eventful history of the place. But this building has recently had a new roof, and is likely to stand for many years as a monument of the past. Possibly some enterprising Socialists may purchase the property, and restore this huge mansion to the noble use for which it was intended by its builders.

A few of the original members of the Phalanx still live on the domain, including the Bucklins, who own the old Phalanx dwellings and considerable of the land. The elder Bucklin was for years President of the Phalanx.

The feeling of sadness which comes over one in visiting the sites of the old Communities and Phalanxes is intensified in the present case by the reflection that here were centered, not only the hopes of the hundred or more souls practically identified with the Phalanx, but of thousands in different parts of the country, including many whose names are highly honored. Brisbane, Greeley, Godwin, Channing and Ripley aided the few who formed its nucleus by correspondence and lectures, before any practical steps of organization were taken. Brisbane headed the delegation commissioned to select for it a suitable domain. Greeley was its interested patron from first to last—was one of its Vice-Presidents, and in his enthusiasm said at one time (as reported to me by the elder Bucklin), "I would rather be President of the North American Phalanx than President of the United States!" After its organization and during its eleven years of existence, the gentlemen named kept up their interest in it, and some of them occasionally

visited the Phalanx and addressed the members on various topics of socialistic interest. A regular course of lectures was at one time maintained. On one fourth of July there was a grand festival. Wm. Henry Channing and Horace Greeley were among the guests, and delivered addresses. The festival was enlivened by toasts and speeches. Then all were summoned to the hay-field where "every rake and fork were in requisition." Then

"Toil remitting lent its turn to play,"

and there were music and dancing, which were prolonged till late in the evening. We fancy the genuine delight which these scenes gave the great man whose last days were made unutterably wretched by the disappointment of political ambition.

The North American had probably more of the conditions deemed essential to success than any other of the scores of phalanxes that have lived and died in this country:

1. It had a fine domain; Ripley called it "beautiful" and "enchanted"—an "estate combining picturesque attractions with rare agricultural capabilities;" and such was the general verdict.

2. It was within easy reach of the centers of trade—only forty miles from New-York city.

3. It appears to have been moderately successful in money matters—paying from 1845 to 1852 four and four-tenths to five and six-tenths per cent. on its capital, and wages to all its members and workers.

4. It had varied industries. The first labors of the members were mainly agricultural and horticultural; and they surrounded themselves with gardens and orchards. Subsequently they introduced mechanical industries and milling, and owned shares in two steamboats running between Red Bank and New York.

5. It had some good leaders. Charles Sears was one of its managers from first to last, and is probably the best leader developed during the Fourier campaign.

6. It had, as a rule, good material for its experiment. We find no evidence that its membership was composed of the riff-raff of society. Ripley wrote enthusiastically of its people, and says he was "highly gratified with the appearance of the children." Neidhard wrote: "It is impossible for me to describe the deep impression which the life and genial countenances of [the phalansterians] have made upon me," and eulogizes the true refinement he found here. N. C. Meeker says: "The society was select, and it was highly enjoyed. To this day (eleven years after the dissolution of the Phalanx) do members, and particularly women, look back to that period as the happiest in their lives."

7. It successfully passed through many of the preliminary trials which broke up other experiments of a similar nature. As Mr. Sears says in his account of its history, "Personal difficulties occurred as a matter of course, and parties were formed," and two pretty strongly marked divisions—"one contending for authority, enforced with stringent rules and final appeal to the dictation of the chief officer, the other standing out for organization and distribution of authority;" and he adds, "it would scarcely be an exaggeration to say that our days were spent in labor and our nights in legislation for the first five years of our associative life." But neither personal difficulties nor party struggles destroyed their union.

Why then did the North American Phalanx die? No one has given a satisfactory answer. The burning of their mill, which was the immediate occasion, was no sufficient cause of the break-up, for Mr. Greeley offered to loan \$12,000 to build a new one. There was some religious controversy; there was a secession of members under George B. Arnold, who subsequently founded the Raritan Bay Union; there was evil-thinking of the stockholders; there was a lack of educational facilities; and doubtless all of these things and others had some bearing on the final catastrophe. John Gray, for several years a member, and now living among the Kentucky Shakers at Pleasant Hill, in reply to my question about the causes of the failure of the Phalanx, enumerated, "want of harmony among the people and among the leaders; extravagance in living; and the introduction of the eating-house system." The latter novelty he condemned in no sparing terms, as tempting to dishonesty and destructive to the home feeling. Others commended it highly. The Bucklins agree that the grand cause of the dissolution was in the improper regulation of wages—too little difference being made between the labor of brain and muscle. The elder Bucklin said that as President and chief of the agricultural department he received only ten cents a day additional. A skillful teacher, who received at the Phalanx only nine cents an hour, on going into the outside world was paid five dollars for two hours' labor. S. n-

gle persons got along very well, but men with families found it very difficult to support themselves. Meeker in his *post mortem* takes the same view. "One of the chief foremen," he says, "told me that after working all day with the Germans, and working hard, so that there would be no delay, he had to arrange what each was to do in the morning. Often he would be awakened by falling rain. He would long be sleepless in rearranging his plans." And for this he received an additional pittance of five or ten cents.

All accounts agree that they finally disbanded simply because the majority were tired of the experiment. They met to talk over the question of building a new mill, in respect to the location of which there was some difference of opinion, when some one inquired, "Is there any use in going on with this experiment?" The question was put to the vote, and a majority was found to be in favor of the dissolution of the Phalanx. And thus ended one of the best organized and best conducted of all the Phalanxes. Its history is exceedingly instructive, and should be carefully studied by all who propose any attempts at practical Socialism based on the system of Charles Fourier.

W. A. H.

### OF CRITICISM.

BY ONE WHO FEELS ITS POWER.

I.

"'Tis not the hasty product of a day,  
But the well-ripened fruit of wise delay."

—Dryden.

THOUGH "Mutual Criticism" as a matured plan and practice seems to be peculiar to that body of people known as the "Oneida Communists," certain it is, that their system is only the "well-ripened fruit" of seeds that for ages have dropped from the minds of intelligent thinkers, both heathen and Christian. For example, note what Plutarch, in his instructive dialogue "Concerning the Cure of Anger," puts in the mouth of Sylla: "Sylla.—Those painters, O Fundanus, in my opinion do very wisely, who never finish a piece at the first sitting, but take a review of it at some convenient distance of time; because the eye, being relieved for a time, renews its power by [for] making frequent and fresh judgments, and becomes able to observe many small and critical differences which continual poring and familiarity would prevent it from noticing. Now, because it cannot be that a man should stand off from himself and interrupt his consciousness, and then after some interval return to accost himself again (*which is one principal reason why a man is a worse judge of himself than of other men*), the next best course that a man can take will be to inspect his friends after some time of absence, and also to offer himself to their examination, not to see whether he be grown old on the sudden, or whether the habit of his body be become better or worse than it was before, but that they may take notice of his manner and behavior, whether in that time he hath made any advance in goodness, or gained ground of his vices."

To those whom I hear say, "I don't need a committee to tell me my faults or virtues; I know them as well as any body already," I recommend the reasonableness of the above.

II.

"But apt the mind or fancy is to rove  
Unchecked, and of her roving is no end,  
Till warn'd, or by experience taught, she learn  
That not to know at large of things remote  
From use, obscure and subtle, but to know  
That which before us lies in daily life,  
Is the prime wisdom."

—Milton.

Nor long since [viz., Oct 12], that sensible sheet, *The Nation*, in an article entitled "The Contributions of Science to Morality," considered the superiority of that which helps to elevate the moral and religious nature over abstract theories and facts. The writer asserts that the discoveries and applications of scientific truths made by such men as Tyndall and Huxley, great and interesting as they are, still should not be esteemed too highly, as they lie outside the "vast realm of human interests, \* \* \* of emotion and purpose, of suffering and achievement, which make up so great a part of life." Then referring to that eminent moralist, Matthew Arnold, the writer pertinently remarks that he had arrived at important moral truths and theories from deductions as logical and sound as those of famous scientists. "Matthew Arnold insists upon the veritable grounds of experience and observation, that 'conduct is three-fourths of life,' and that life can have no business so important as the cultivation of fidelity, purity, unselfishness, and the other great elements of character." Amen!

I would like to ask those who have interested them-



selves in the subject of "Mutual Criticism," which the AMERICAN SOCIALIST has discussed so much of late, if they know of anything better designed to assist the right-minded in perfecting themselves in conduct ["three-fourths of life," says Matthew Arnold], or in cultivating the "great elements of character" most to be desired, than this same "Mutual Criticism?" Try it.

Again, according to the grounds for comparing merit adopted by this wise-hearted editor, between that which elevates the moral and religious nature and that which gives us abstract truths and theories, I wonder whether "Mutual Criticism" is not proved a greater gift to humanity than, say—the theory of "Evolution," or the "Undulatory theory of Light."

## III.

"A wise man likes that best that is itself;  
Not that which only seems, though it look fairer."

—Middleton.

I ONCE read this anecdote of Antiochus, over two thousand years ago a king of Syria:

"Antiochus, who twice made an inroad into Parthia, as he was once a hunting, lost his friends and servants in the pursuit, and went into a cottage of poor people who did not know him. As they were at supper, he threw out discourse concerning the king; they said for the most part he was a good prince, but overlooked many things that he left to the management of debauched courtiers, and out of love of hunting often neglected his necessary affairs; and there they stopped. At break of day the guard arrived at the cottage, and the king was recognized when the crown and purple robes were brought. From the day, said he, on which I first received these, I never heard truth concerning myself till yesterday."

And this reminded me of the old adage, "Beware of what your enemies say of you, for there may be truth in it!" I have reason to think that many of the modest wise in that vast realm as yet unpenetrated by the practice of "Mutual Criticism," have a sense of this philosophy, and, in lieu of something better, avail themselves even of the discourse of evil-disposed persons concerning them, as assistants to self-knowledge. Is not the well-known anecdote of Lord Brougham a specimen of such shrewdness? In the latter years of his life, while transacting some official duties abroad (at Paris, I think), he caused the report to be returned to England that he had died, for the sole purpose of enjoying the reading, while yet in the flesh, of the obituary notices of the London papers concerning him—a delight he had to the full.

Without the good sense that is begotten of genuine humility, one's vanity and egotism often suffer keenly, not only at the hands of malicious backbiters, but from the kinder handling of conscientious critics.

This is the absurdity that our self-love traps us into with regard to criticism: Great is our serenity if we know not the unfavorable estimates of our friends concerning us. Too often, to our mortification, we carry ourselves thus and so upon the false ground of supposed estimates which they have not. They may think less or more of us than we know. If less, we are making ourselves ridiculous counting upon it; and their gauging openly expressed, vanity collapses awfully. Yet who would exchange such wisdom, even though so dearly bought, for the foolish bliss of ignorance? Not I.

I have known persons of natures so obtusely blind that, until enlightened by "Mutual Criticism," they had no more idea of how to harmoniously accommodate themselves to their surroundings than a square block has to a round hole. Indeed, so inborn is their ignorance of the laws of social concord, they are most intolerable when trying to please. Decidedly, their lot is pitiable if left forever blind as to the impression of their exteriors upon others. Behold them, sleek, alert, zealous to win admiration from those around; and worse, imagining they are winning such admiration, when the magnetic effect of their presence is much less pleasant than the grating of a rusty hinge in the ears of a sick person, or the gift of a rotten apple to one a-hungred! The society is rare that is not infested by such bores. Unrestrained, they ceaselessly abuse its good-nature. I sometimes think that they belong to the class mentioned in 2 Cor. 10: 12. And then again certain phases of their discordant genius remind me of Æsop's fable of

## THE ASS AND THE LITTLE DOG.

"The Ass observing how great a favorite the little dog was with his master, how much caressed and fondled, and fed with good bits at every meal; and for no other reason, as he could perceive, but skipping and frisking about, wagging his tail and leaping up into his master's lap; he was resolved to imitate the same, and see

whether such a behavior would not procure him the same favors. Accordingly, the master was no sooner come home from walking about the fields and gardens, and was seated in his easy chair, but the Ass, who observed him, came gamboling and braying toward him, in a very awkward manner. The master could not help laughing aloud at the odd sight. But the jest was soon turned into earnest, when he felt the rough salute of the Ass's fore-feet, who, raising himself upon his hind legs, pawed against his breast with a most loving air, and would fain have jumped into his lap. The good man, terrified at this outrageous behavior, and unable to endure the weight of so heavy a beast, cried out; upon which one of his servants, running in with a good stick and laying on heartily upon the poor Ass, soon convinced him that every one who desires it is not qualified to be a favorite."

The practice of ordinary society is to smile upon such bores with hypocritical politeness, but I like best the ways of that society which commissions judicious critics to give such as these a dis-illusionary dose now and then; letting them see themselves reflected in the mind-mirrors of those around.

But if circumstances are the reverse of this—if those around you think *better* of you than you know, what comfort and peace to hear it from their lips when best they have a chance to tell you of your faults! You are lifted up out of your self-abasement in their tender, loving arms. Your self-respect is stimulated. You are encouraged to make greater improvement. Enabled to see more of good in yourself, you are better able to see good in all around.

## TRANSCENDENTALISM IN NEW ENGLAND.\*

## VII.

## BROOK FARM—CONCLUDED.

"The reputation for genius, accomplishment and wit, which the founders of the Brook Farm enterprise enjoyed in society, attracted towards it the attention of the public, and awakened expectation of something much more than ordinary in the way of literary advantages. The settlement became a resort for cultivated men and women who had experience as teachers and wished to employ their talent to the best effect; and for others who were tired of the conventionalities, and sighed for honest relations with their fellow beings. Some took advantage of the easy hospitality of the Association, and came there to live mainly at its expense—their unskilled and incidental labor being no compensation for their entertainment. The most successful department was the school. Pupils came thither in considerable numbers and from considerable distances. Distinguished visitors gave charm and reputation to the place.

"The members were never numerous; the number varied considerably from year to year. Seventy was a fair average; of these, fewer than half were young persons sent thither to be educated. Several adults came for intellectual assistance. Of married people there were, in 1844, but four pairs. A great deal was taught and learned at Brook Farm. Classics, mathematics, general literature, aesthetics, occupied the busy hours. The most productive work was done in these ideal fields, and the best result of it was a harvest in the ideal world, a new sense of life's elasticity and joy, the delight of freedom, the innocent satisfaction of spontaneous relations.

"The details above given convey no adequate idea of the Brook Farm fraternity. In one sense it was much less than they imply; in another sense it was much more. It was less, because its plan was not materially successful; the intention was defeated by circumstances; the hope turned out to be a dream. Yet, from another aspect, the experiment fully justified itself. Its moral tone was high; its moral influence sweet and sunny. Had Brook Farm been a community in the accepted sense, had it insisted on absolute community of goods, the resignation of opinions, of personal aims, interests or sympathies; had the principle of renunciation, sacrifice of the individual to the common weal, been accepted and maintained, its existence might have been continued and its pecuniary basis made sure. But asceticism was no feature of the original scheme. On the contrary, the projectors of it were believers in the capacities of the soul, in the safety, wisdom and imperative necessity of developing those capacities, and in the benign effect of liberty. Had the spirit of rivalry and antagonism been called in, the sectarian or party spirit, however generously interpreted, the result would probably have been different. But the law of sympathy being accepted as the law of life, exclusion was out of the question; inquisition into beliefs was inadmissible; motives even could not be closely scanned; so while some were enthusiastic friends of the principle of association, and some were ardent devotees to liberty, others thought chiefly of their private education and development;

\*"TRANSCENDENTALISM IN NEW ENGLAND. A HISTORY." By Octavius Brooks Frothingham. New-York, 1876. G. P. Putnam's Sons.

and others still were attracted by a desire of improving their social condition, or attaining comfort on easy terms. The idea, however noble, true, and lovely, was unable to grapple with elements so discordant. Yet the fact that these discordant elements did not, even in the brief period of the fraternity's existence, utterly rend and abolish the idea; that to the last, no principle was compromised, no rule broken, no aspiration bedraggled, is a confession of the purity and vitality of the creative thought. That a mere aggregation of persons, without written compact, formal understanding, or unity of purpose, men, women and children, should have lived together, four or five years, without scandal or reproach from dissension or evil whisper, should have separated without rancor or bitterness, and should have left none but the pleasantest savor behind them—is a tribute to the Transcendental Faith.

"In 1844, the Directors of the Association, George Ripley, Minot Pratt, and Charles Anderson Dana, published a statement, declaring: that every step had strengthened the faith with which they set out; that their belief in a divine order of human society had in their minds become an absolute certainty; that, in their judgment, considering the state of humanity and of social science, the world was much nearer the attainment of such a condition than was generally supposed. They here said emphatically that Fourier's doctrine of universal unity commanded their unqualified assent, and that their whole observation had satisfied them of the practical arrangements which he deduced therefrom, of the correspondence of the law of groups and series with the law of human nature. At this time the farm contained two hundred and eight acres, and could be enlarged to any extent necessary. The Association held property worth nearly or quite thirty thousand dollars, of which about twenty-two thousand was invested, either in the stock of the company or in permanent loans to it at six per cent. which could remain as long as the Association might wish. The organization was pronounced to be in a satisfactory working condition; the Department of Education, on which much thought had been bestowed, was flourishing. With a view to an ultimate expansion into a perfect Phalanx, it was proposed to organize the three primary departments of labor, namely, Agriculture, Domestic Industry, and the Mechanical Arts. Public meetings had awakened an interest in the Community. Appeals for money had been generously answered. The numbers had been increased by the accession of many skillful and enthusiastic laborers in various departments. About ten thousand dollars had been added by subscription to the capital. A work-shop sixty feet by twenty-eight had been erected; a Phalanstery, or unitary dwelling on a large scale, was in process of erection, to meet the early needs of the preparatory period, until success should authorize the building of a Phalanstery "with the magnificence and permanence proper to such a structure." The prospect was, or looked, encouraging. The experiment had been tested by the hard discipline of more than two years; the severest difficulties had apparently been conquered; the arrangements had attained systematic form, as far as the limited numbers permitted; the idea was respectfully entertained; Socialism was spreading; it embraced persons of every station in life; and in its extent and influence on questions of importance, it seemed, to enthusiastic believers, to be fast assuming in the United States a national character. This was in October, 1844. At this time the Brook Farm Associationists connected themselves with the New York Socialists who accepted the teachings of Fourier; and the efforts described were put forth in aid of the new and more systematic plans that had been adopted. But this coalition, which promised so much, proved disastrous in its result. The Association was unable to sustain industrial competition with established trades. The expenses were more than the receipts. In the spring of 1847 the Phalanstery was burned down; the summer was occupied in closing up the affairs; and in the autumn the Association was broken up. The members betook themselves to the world again, and engaged in the ordinary pursuits of life. The farm was bought by the town of West Roxbury, and afterwards passed into private hands. During the civil war the Government used it for military purposes. The main building has since been occupied as a hospital. The leaders of the Association removed to New York, and for about a year, till February 1849, continued their labors of propagandism by means of the 'Harbinger,' till that expired: then their dream faded away.

"The full history of that movement can be written only by one who belonged to it, and shared its secret; and it would doubtless have been written before this, had the materials for a history been more solid. Aspirations have no history. It is pleasant to hear the survivors of the pastoral experiment talk over their experiences, merrily recall the passages in work or play, revive the impressions of country rambles, conversations, discussions, social festivities, recount the comical mishaps, summon the shadows of friends dead, but unforgotten, and describe the hours spent in study or recreation, unspoiled by carefulness. But it is in private alone that these confidences are imparted. To the public eye very little has been, or will be, or can be told."



## SCIENTIFIC ITEMS.

—The German Government Commission on Arctic explorations proposes to surround the Arctic region with permanent observing-stations, situated at the points farthest North which are accessible, and keep them supplied with men and material for extensive exploring expeditions. The Commission recommends that other governments, or rather, that all civilized nations shall take part in this enterprise, each having one or more observing-stations in different parts of the Arctic regions. There has long been a controversy involving some rivalry between German and English geographers as to the best route by which to reach the Pole. The English selected Smith's Sound as the region most likely to furnish the conditions for exploration of very high latitudes, one of which is now conceded to be a continuous coast line running in the direction of the Pole. This condition, Smith's Sound, previous to the return of the recent expedition, was supposed to present; but we now know that Robeson Channel, the highest previously explored part of Smith's Sound, and which gave promise of running nearly in a direct line to the Pole, ends abruptly in an open sea covered with ancient ice of an enormous thickness which interposes an insurmountable barrier to explorations in that direction. Still, if the English should establish a permanent observing-station sufficiently far north on Smith's Sound, and keep an Arctic steamer there constantly ready for use, an annual expedition might be made through Robeson Channel to the Polar Sea, and it is highly probable that at certain seasons it might be found more free from ice than was the case last year. The covering of ancient ice in the Polar basin probably drifts from one side to another following the prevalence of winds, which vary from year to year. It seems that last year the ice was jammed with unusual force against the shore of the Polar basin where Robeson Channel enters it, for the prevailing winds were very different in direction from those observed by Capt. Hall's expedition. By visiting this region every year some exceptional season might occur in which it might be found easy to reach the Pole by steam navigation. The German geographers have opposed the route by Smith's Sound, and it is probable that the result of the recent English expedition gives them cause to more than ever think themselves in the right. Dr. Petermann has always contended for Arctic research between Greenland and Spitzbergen, having a theory that the Florida Gulf-Stream is deflected by the western shores of Europe and enters the Arctic region at the east of Greenland. Under his counsel the Austro-Hungarian expedition penetrated to a high latitude north of Spitzbergen and discovered new land in that direction. The German Commission selects for a permanent German observing-station a point on the eastern side of Greenland and recommend two secondary stations, one at Jan Mayen and the other on the western shore of Spitzbergen. The barrier encountered in this region has always been a permanent Polar pack which occupies the open ocean at a very high latitude and extends farther north or farther south according to the variations of the seasons. Sledging over this pack is very much easier than over the ancient ice-fields in the Polar basin encountered by the British expedition, and if the pack which covers the open ocean east of Greenland extends very near the Pole an expedition might, under peculiarly favorable conditions, reach the Pole from this direction.

EVERY one remembers the recipe for cooking hares in Mrs. Glass's book on cookery, beginning: "First catch your hare." The genteel method of fox-hunting in this country begins in the same way, First catch your fox, and then hunt him. A fox hunt of this kind took place in Hackensack, N. J., a few days ago, with entire success. The fox was caught and taken to the place of rendezvous, and then liberated, and followed over the country by a bevy of sportsmen and hounds. This is an imitation of the English method of fox-hunting, with this difference, that in England the fox is always started squarely from his covert, and is not let out of a bag. Whether the new American plan is one that will be adopted very extensively, is doubtful, as it seems to many people like a waste of time and enthusiasm to catch a fox once, and then let him loose in order to catch him again.

WHEREVER and whenever men are endeavoring to make money hastily, and to avoid the labor which Providence has appointed to be the only source of honorable profit;—and also wherever and whenever they permit themselves to spend it luxuriously, without reflecting how far they are misguiding the labor of others;—there and then, in either case, they are literally and infallibly causing, for their own benefit or their

own pleasure, a certain annual number of human deaths; that, therefore, the choice given to every man born into this world is, simply, whether he will be a laborer or an assassin; and that whosoever has not his hand on the stilt of the plough, has it on the hilt of the dagger.—*Ruskin.*

## WHY DON'T HE GO TO CHURCH.

I doant go to church 'cause my coat is gettin' old,  
And the big folks look and mutter, "Beggars, sure, is  
gettin' bold!"  
Maybe, some day, up in heaven, if they git there, they  
will larn  
Them above doant stop to ask yer if yer coat has got a  
darn.  
I doant go to church, 'cause the place it be so grand—  
Fit for them wi' coach and 'osses, wi' great housen, and  
wi' land;  
And then parson he's so larned—what a' means I can  
not tell;  
They speak plainer down at Chappel. How the preacher  
does preach hell!  
Parson he's a kind old gen'man, and his wife is kinder  
still,  
Wi' her traces, and wi' her pudden, and her bottles, when  
yer ill;  
But it isn't what I want, to be tinkered when I'm down;  
It's to git up, and to keep up, and 'ave some'at of my  
own.  
That's the thing! And if the Bible (as some persons do  
agree)  
Be agin poor folk a rising, then I'll let the Bible be!  
Parson says I'm but a haythen! Well, a toad 'll love his  
hole!  
If he cared more for my body, p'raps I'd care more for  
my soul!

—*London Spectator.*

It always happens that he who has the good luck to have a quiet imperturbable nature, has also the further good luck of being praised for it as for a Christian virtue; while he who has the ill-fortune to be born with irritable nerves, has the further ill-fortune of always being considered a sinner on account of it.

Two seniors, diligently ponying Plato's Apology, met the sentence: "To fear death is nothing else than to seem to be wise when you are not." First senior, inquiringly—"What does that mean?" Second senior, thoughtfully—"Well, I don't see; but we had better not fool with it, for it may lead to Pantheism for all we know. Let's go on."

Joe Fairbanks went out to Texas before it was annexed to the United States. Finding him squatting on land not his own, a friend asked him why he had not bought land when it was cheap.

"Well," said Joe, a little mornfully, "I did come nigh onto buyin' eight or ten thousand acres once. Some of Sam Houston's men came to my cabin one day, barefooted and sore, and they offered me their titles, clean and clear, to two leagues of land just below us, for a pair of boots. Wasn't that a chance?"

"It was, certainly. Why didn't you take up with the offer?—only a pair of boots!"

"I should 'ave said two pairs, a pair for each league of land. Thar was two of 'em barefoot, and ownin' the land."

"Well, two pairs, then. Why didn't you snap at it? That land is worth more than a hundred thousand dollars today. Goodness, Joe, Why didn't you give them the boots?"

"Jest 'cause I didn't have no boots to give, nor nothin' that looked like a boot."

And Joe filled his pipe and lighted it, evidently as contented as though he had owned the two leagues of land.

—*Youth's Companion.*

## SUMMARY OF NEWS.

## HOME.

The Congregational Education Society is assisting 300 young men in thirty different colleges, giving each about \$100 a year.

An order for the discharge of 500 workmen from the English naval works, at Portsmouth, has been countermanded, pending the warlike attitude of Russia.

A large fire in New Orleans, on Friday morning, destroyed one hundred and twelve houses, fifty of which were occupied by one hundred families. The total loss will be about half a million dollars.

Robert Lee, a tailor of New York city, while exhibiting a loaded revolver to his family at the supper table, accidentally discharged the weapon, instantly killing his eldest child, a girl of nine years, who was sitting beside him.

The political outlook still retains or maintains its prominent feature—uncertainty. Both sides claim the election, and bring floods of affidavits, statements, and voluntary testimony, to sustain their claims.

A Catholic missionary has been making a tour of South America, distributing Spanish Bibles, with explanatory notes. This case is pointed to by the Catholic press to prove that Catholics are not opposed to the circulation of the Scriptures.

The Centennial Exhibition buildings were sold at auction

on Friday, Dec. 1st. Property which cost two and a half millions of dollars realized less than three hundred thousand dollars. The Main Building was bought by the Permanent Exhibition Company, and is to be retained for the purpose of a permanent exhibition building.

The South Carolina Legislature met on Friday, Dec. 1, and organized into two distinct legislative bodies, Democrats and Republicans. Each elected a speaker and other officers and proceeded to the business of denouncing the moves of the opposite party. Although the proceedings were somewhat of a noisy, riotous character, no violence was used and there is some prospect of a compromise.

The Pelham Coach has discontinued its trips for the season. The last trip was on Saturday, Dec. 2d. The expense of running the coach for seven months exceeded the receipts by nearly eight hundred dollars. So that the pleasure of maintaining the establishment has cost Col. Kane about five dollars a day. He expresses no regret at the financial loss, and says he feels well paid in the out-door exercise and pleasant company which the summer's work has given him. New lines are already projected for next year along the west side of Manhattan Island.

The "War on the Plains" still continues, with additional disaster to the Red men. Here is the latest:

"CHICAGO, Dec. 1.—The official report of Brevet Brig. Gen. Mackenzie, Colonel of the Fourth Cavalry, was received at the Military Head-quarters here to-day. It states that about noon on the 24th of November, while marching in a south-westerly direction toward the Sioux pass of the Big Horn Mountains, five advance scouts met him, and reported that the main camp of the Cheyennes was about fifteen or twenty miles distant. About sunset the command commenced moving toward the hostiles, reaching the village after daylight, completely surprising the Indians and compelling them to vacate the village suddenly and take refuge in a ravine. After a brief fight, lasting an hour, and skirmishing till night, they capitulated. The entire village consisting of 173 lodges, with all their contents, was destroyed, 500 ponies captured, and twenty-five Indian bodies found. It is almost certain that a much larger number were killed. Five soldiers and one officer were killed on our side, and twenty-one wounded, besides one Shoshone scout belonging to us. Fifteen cavalry horses and four horses of the Indian scouts were killed."

## FOREIGN.

The beet root crops of both Germany and France are reported to be complete failures this year.

Carlyle has publicly endorsed Mr. Gladstone's pamphlet on the expulsion of Turkish Governing classes from Europe. He also commends the Russians as a noble element in Europe, and advocates a division of Turkey and Egypt between England, Russia and Austria.

LONDON, Dec. 1.—An Aberdeen newspaper states that the Captain of the whaler Jan Mayen, of Peterhead, recently encountered an Esquimaux who informed him that a tribe of Esquimaux living far to the northward of Cumberland Gulf, many years ago massacred Capt. Crozier, second in command of the Franklin Expedition, and five other whites, because they refused to surrender their guns and ammunition.

A special dispatch from Berlin to the London Times says: An order which is in preparation, for calling out all Russians under fifty years of age, is regarded as proof that the Government is preparing for all contingencies. The commander of the Russian Black Sea fleet concludes an address to his men with the following words: "This year you are destined to fight against the enemies of our religion. Remember the sailors of the Black Sea gained glory at Sevastopol."

LONDON, Dec. 2.—The Times Vienna dispatch says the interest shown by the powers in the cause of Bulgaria, Bosnia, and Herzegovina has produced agitation among the Christians in other provinces in Turkey. The Greek subjects of the Sultan are particularly active in protesting against giving special privileges to Christians of Slavonic descent, demanding equal reforms for all Christians. A petition from Epirus and Thessaly sets up this claim in a threatening manner. The Jews and Armenians are also petitioning the Porte. These movements are very available to the Porte on the eve of the conference, strengthening its opposition to the concessions demanded for the various provinces with a view to possible insurrection. Measures for the defense of Epirus and Thessaly against invasion from Greece have been taken. The passes between those Provinces have been fortified; the garrison of Larissa strengthened; the frontier guards reinforced, and the Mohammedan population of Thessaly organized as a national guard.—*N. Y. Times.*

The conflict in Cuba has received a new impetus from the presence of Gen. Martinez Campos, backed by 25,000 fresh troops from Spain. Yet it would appear that the insurgents are by no means discouraged nor disposed to relinquish their efforts to obtain their political liberty. From the *New-York Times* we get the following particulars of a recent engagement reported from Havana: "On Nov. 18, the present campaign was opened by a severe fight on the plains of Manacas about midway between Remedios and Santo Espiritu. According to Spanish accounts their forces consisted of only 400 infantry. They were attacked by insurgents numbering 300 and 400 cavalry, who had taken up their position on the plains. When the fight commenced the Spaniards were encamped at a place hidden from view of the plains by a small range of hills. The insurgents, by sending out some guerrillas, enticed a portion of the Spanish forces into the plains, where a number fell on them and while the Spaniards were fighting for their lives, the remainder of the insurgents attacked the other Spanish troops behind the hills. The result of this affair is, that both parties claim a victory; the insurgents, as usual, carrying off the greater portion of their wounded and dead. The Spanish lost thirty-three killed and fifty-nine wounded, among the latter six officers. The insurgents left twenty-four dead on the field. In general orders, issued by the Spanish Commander at Remedios, he says that three soldiers who ran away during the fight will receive twenty-five blows each with a cane in front of the Spanish line, as a punishment for their cowardice. The foregoing is from Spanish official reports. Private accounts say the Spaniards lost 170 killed and wounded. In order to resist the attack of the insurgent cavalry the Spanish troops formed squares which were twice broken."



